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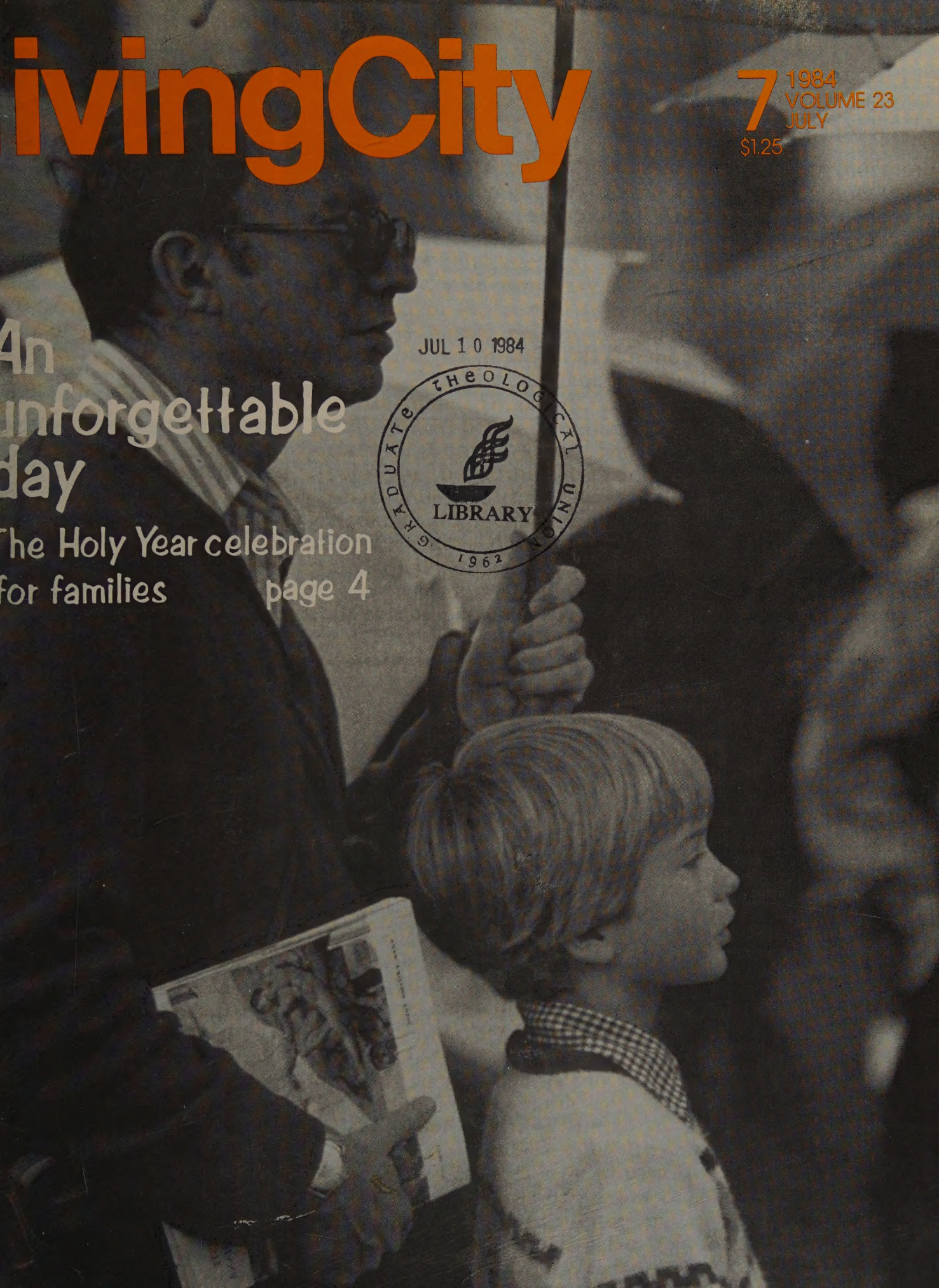

An unforgettable day

The Holy Year celebration for families page 4

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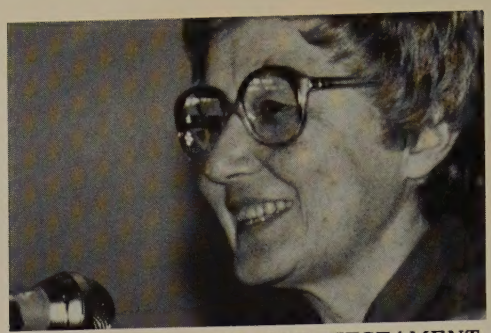

2 *UNITY IN THE OLD TESTAMENT: Conclusion to the series of talks on unity prepared for us by Chiara Lubich.*

4 *THE FAMILY—HOPE FOR THE WO Highlights of the Holy Year celebrati families held in Rome, March 25, 198*

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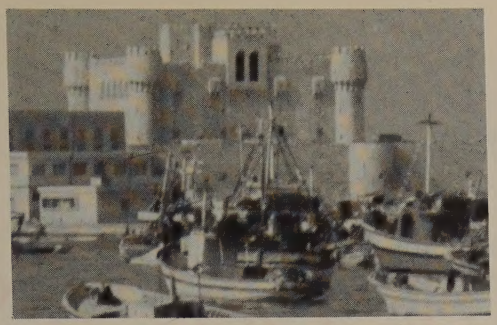
IS THE END OF THE WORLD A SCIENTIFIC REALITY? *Experiements in particle physics may be bringing the answer to this question closer.*



23 *THE MAN WHO NEVER SMILED: Our series on the early church continues as we look at the situation leading up to the Council of Nicaea.*

26 *MARIAPOLIS '84: "A Whole New World" is the theme of the 1984 gathering of the Focolare Movement. For more information and details see page 26.*

CONTENTS

Chiara Lubich	The spirituality of unity—Unity in the Old Testament	2
	The family—hope for the world	4
Roberto Colella	Is the end of the world a scientific reality?	13

OTHER DEPARTMENTS

Word of Life	19
Experiences of life	20
Images for words	21
From the teachers desk	22
The man who never smiled	23
Mariapolis '84	26

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THE SPIRITUALITY OF UNITY

UNITY IN THE OLD TESTAMENT

by CHIARA LUBICH

In this issue we are presenting the fourth and final talk prepared by Chiara Lubich, founder of the Focolare Movement, on the topic of Unity in the Old Testament. Our series of talks on the Spirituality of Unity will be continued in upcoming issues.

Summary of the preceding talks:
Today the Holy Spirit is underlining in various ways the priestly prayer of Jesus: "That all may be one." The word "all" expresses the aspect of universality while the word "one" denotes unity.

In order to understand these concepts more fully, we returned to the Old Testament and saw that the people of Israel, who knew the "one" God, already had certain ideas about unity and universality.

Besides this, two other factors which are integral elements of the human being, come very strongly into relief in the "primeval history" of the Bible. They form a unitive base for the entire human family: its relationship with God and its communitarian nature.

If the books which follow the "primeval history" concentrate on the people of Israel, the note of universality which emerges in all its importance when considered in the much wider perspective which opens out onto the Gospel, is present throughout all the books of the prophets, especially in the book of Isaiah, so much so that Israel becomes always more aware of the universality of its God.

In the previous installments we have tried to bring into relief that note of universality which exists in the Old Testament.

As far as references to unity are concerned, we can make this observation: when it is spoken about in the New Testament it refers to many elements of the Old Testament, for example, to the gathering of the dispersed, to the one shepherd who cares for his flock; to the two kingdoms which will be one entity with one head in the hands of God, so that all nations will know that he is Jahweh. There are other references as well.

In different books of the Old Testament in fact, the gathering of the dispersed expresses the unifying action of God.

The cause of the dispersion lies in the people's sin, their sin towards God—idolatry, and their sin towards their neighbor—injustice and oppression. The cause of the dispersion lies, therefore, in having broken the covenant made with God.

This sin is caused, for the most part, by the negligence of the shepherds of the flock who allow the people to follow ways which are not good, ways that lead the people from their God. To be dispersed is synonymous with being on the road to ruin. The sheep, no longer having a common reference point, their bond with their God, are no longer linked to one another, and they go off in different directions. They are dispersed and perish, they become lost.

God, however, just as a shepherd gathers together his flock, leads the hearts of the Israelites back to his ways; he purifies them, making them "his people" and giving them one shepherd, the shepherd of his choice.

Having God as the reference point and listening to his voice brings all to find themselves neighbors to one another, traveling along the same way. It is God, therefore, it is going towards the same goal that creates unity among all people.

Also the unity of the two kingdoms, Judah and Israel, into which the chosen people had been divided after the death of Solomon, is the external expression of a much deeper unification among all in their adherence to the Lord, their liberator.

God, through his prophet Ezechiel, tells his people:

"I will take the Israelites from among the nations to which they have come, and gather them from all sides to bring them back to their land. I will make them one nation upon the land, in the mountains of Israel, and there shall be one prince for them all. Never again shall they be two nations, and never again shall they be divided into two kingdoms. I will make with them a covenant of peace; it shall be an everlasting covenant with them, and I will multiply them and put my sanctuary among them forever ... I will be their God, and they shall be my people. Thus the nations shall know that it is I, the Lord, who make Israel holy, when my sanctuary shall be set up among them forever" (Ez. 37:21-22, 26-28).

With Deutero-Isaiah, the second Isaiah, a new element is then introduced: the action of assembling his people is entrusted by God to his servant who is placed before them as a "light to the nations."

"It is too little, he says, for you to be my servant,
to raise up the tribes of Jacob,
and restore the survivors of Israel;
I will make you a light to the nations,
that my salvation may reach to the ends of the earth." (Is. 49:6)

Another new element is the image of the new Jerusalem as the arrival point for the meeting of all nations, the ideal city to which each nation offers a contribution because there the presence and the glory of the Lord are manifested. There "in the service of that God who is recognized by all, all nations will find their own form of expression, a general harmony of peace and justice and thus they will avoid 'losing themselves'." [1]

The children of your oppressors shall come,
bowing low before you; (the pagans who had oppressed Israel) ...
They shall call you "City of the Lord,"
Zion of the Holy One of Israel."
Once you were forsaken, hated and unvisited,
Now I shall make you the pride of the ages,
a joy to generation after generation....
No longer shall the sun be your light by day,
Nor the brightness of the moon shine upon you at night;
The Lord shall be your light forever,
your God shall be your glory.
No longer shall your sun go down, or your moon withdraw,
For the Lord will be your light forever,
and the days of your mourning shall be at an end.
Your people shall all be just, they shall always possess the land ...
The smallest shall become a thousand,
the youngest, a mighty nation;
I, the Lord, will swiftly accomplish these things when their time comes" (Is. 60:14-22).

They are lofty words which certainly can only be understood through the person and action of Jesus. In him, everything that Deutero-Isaiah says about the the servant of Jahweh is fulfilled. He gathers the people together into the Church which is a sign and foretelling of the heavenly Jerusalem, the final coming of the kingdom of God. It will bring with it the realization of "that all may be one" (Jn. 17:21). □

1) D. Marzotto "L'Unita degli uomini nel Vangelo di Giovanni", Brescia 1977, p. 67.

SPECIAL

THE FAMILY—
HOPE FO

'Thank you dearest friends for having created, through your pilgrimage to Rome, the possibility of living a Sunday which has been rich in intensity, deep with participation in the mystery of the Redemption and full of spiritual content..." With these words Pope John Paul II concluded the Holy Year celebration for the families, March 25, 1984.

The day had begun with Mass in Saint Peter's Sqaure celebrated by the Pope and

Australia, Turkey, Cameroon, Ivory Coast, Burundi, Transkei-South Africa, Philippines, Korea, Thailand, Japan, Hong Kong, India, Argentina, Colombia, Peru, Ecuador, Paraguay, Brazil, the United States, Austria, Germany, Switzerland, France, Spain, Portugal, Belgium, Holland, Sweden, Great Britain, Malta, Poland—participants from all over the world with delegations from every continent and representatives from various Christian communities.

THE WORLD

attended by over 150,000 people. It also included a special audience with him in the Paul VI Hall on Sunday afternoon where a number of families shared experiences of life lived amidst difficulties, joys and sufferings, but always underlining the effort of trying to put into practice the words of God.

The following pages contain an overview composed of words and pictures of what many described as "an unforgettable day."

Photos by Gabriele Marsili and Giancarlo Nuzzolo

A crowd of over 150,000 overflowed from Saint Peter's Square out into Via della Conciliazione, one of the main avenues leading to Saint Peter's, to participate at the Mass celebrated by Pope John Paul II as part of the Holy Year celebration for families. During the offertory procession (left) families from each continent brought to the Pope characteristic gifts from their various countries.

Pope John Paul II to the families

REDISCOVER THE TRUTH

The Pope addressed the families gathered for the jubilee celebration on two occasions. Below are excerpts from his talks.

At the center of the sacramental covenant of spouses, thanks to the redemptive power of Christ, there gushes forth *the fountain of living water*, even as it once gushed forth from the rock in the desert. This water welling up *to eternal life.*

What does this mean: to renew the grace of the Sacrament of Matrimony? It means: *to rediscover the truth about the love of spouses and parents*, which has its beginning in God the Creator and its definitive sacramental seal in the Redeemer of the world. It means: *to accept this truth*; to accept it with one's heart and conscience; to make it the measure of life!...

It is an exacting truth, as exacting as the whole Gospel is. Yet what it demands serves the well-being of man, *the well-being of man properly understood.* It serves his dignity. It serves love. It serves the glory of God: because the glory of God is that man should live in truth and love....

"Is the Lord among us or not?" Are we *his sacrament* in Jesus Christ? Or are the only dimension and meaning of our lives to be found in *temporal things, in the "worldliness" and unrestrained freedom* of the sensual "nature?" We want to overcome this temptation. Day by day, year by year, for our whole lives. We want *to overcome it in the power of Christ: through the love with which he has loved us!...* Let us pray together that this love will be victorious in each of us: in every married couple, in every family.

Homily during the Mass celebrated in Saint Peter's Square for the Holy Year celebration for families March 25, 1984.

The Christian family is the "place" in which the human being is called to have a singularly profound experience of what is meant by "reconciled existence" with his fellow man thanks to his personal reconciliation with God. In a world dramatically divided by tensions of every kind, as is ours, we see the great importance of the call to mutual understanding, which can come from the Christian families in which there is lived with joyful consistency the daily renewed experience of reconciliation.

Therefore, today I want to repeat to you, Christian spouses, the Apostle Paul's forceful exhortation: "We implore you in Christ's name: be reconciled to God!" (2 Cor. 5:30). It is an exhortation in which in reality a threefold call echoes: be reconciled to the God of the beginning—and that is, be reconciled in your past. Be reconciled to the God of hope—be reconciled to your future. Be reconciled to the God of love—be reconciled to your present....

To live reconciled therefore means accepting and being faithful to that yes which was once pronounced on our behalf, and it means accepting and being faithful to that yes which we once pronounced before God. Whoever has the courage to let this *yes of God's* and his own *yes to God* be stronger than any negative experience; whoever is willing to overcome ever anew, in reconciliation with God and with his neighbor, his failure to live up to this yes: only he is reconciled with his own existence....

Pope John Paul II pausing to greet some of the families attending the Holy Year celebration.

He who believes can say yes to a future which does not depend only on future prospects, as great as they may be, seen externally, because he believes in that God who has opened a great future for us—one which no one can take away from us—precisely in the catastrophe of the Cross... He knows that it is worthwhile to invest in this world that measure of love which goes beyond a purely rational calculation concerning our future prospects...

There where we touch our limits, there where we feel finite, there God is at the beginning. Let us rely on his ever new beginning! Let us build his future!...

There is Someone who shares your journey. God's name is "God with us...."

A family that prays together stays together; a family that prays is a family that saves!...

You promised one another the love of Christ, you belong to one another in this love of Christ. It is not only a duty, it is not only a far-off ideal, it is present... The God of love is with you. He is in your midst through his Son. Jesus Christ breathes on you and communicates his Spirit to you (cf. Jn. 20:22) so that, in the Spirit, you may be witnesses of the Redemption.

Walk, therefore, in love, sustained by hope. You are called likewise to the domestic Churches to carry everywhere the light of the one universal Church: in the most varied situations, in the doubts and trials of this world. The light of a new hope, the strength of a new beginning, the power of divine love wants to be made present through you.

Address to the participants of the Holy Year celebration for families held in the afternoon of March 25, 1984 in Paul VI Hall. (All above excerpts reprinted from L'Osservatore Romano *English Edition, April 2, 1984.)*

Photo: FELICI

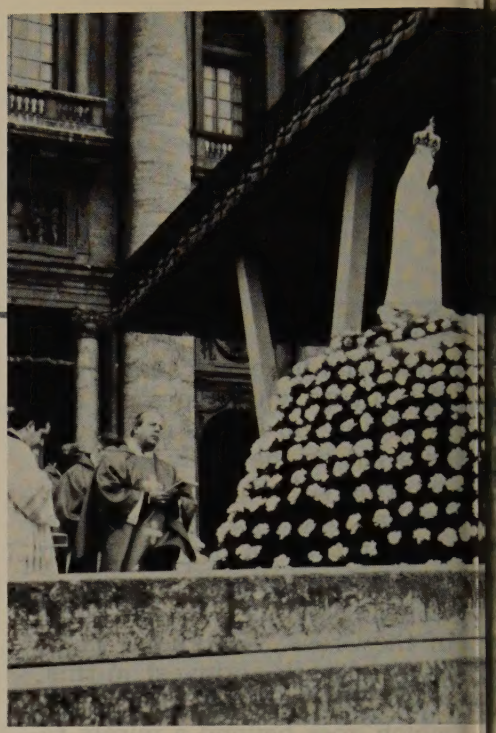
THE FAMILY AND MARY

The Roman Observer (Italian Edition) published the following comment of Chiara Lubich on the Pope's Act of Entrustment of the world to Mary.

On the feast day of the Annunciation Pope John Paul II consecrated and entrusted all of humanity to the Immaculate Heart of Mary on the occasion of the Holy Year celebration for families. This event was not a mere coincidence. There is a very deep relationship between our Lady and the family if for no other reason than the fact that both are truly great experts in love.

Mary experienced love in her heart first of all on a natural level: as a daughter, as a young woman engaged to be married, as a wife, a mother—while always remaining a virgin of course—and as a widow. The family is the realm of love. There it is born and grows; filial love develops, also nuptial love, motherly, fatherly and brotherly love.

Mary, the Mother of the Fair Love, experienced an abundance of supernatural love: born 'full of grace', she was overshadowed by the Holy Spirit, the personification of Love, and the Word became flesh in her. She received the flame of the Holy Spirit at Pentecost when she fully became the spiritual mother of all Christians. For this reason Mary is the model, the prototype of the Church. The family, birthplace of those who, once baptized, are children of God, has been sanctified by the Holy Spirit, the Spirit of love, through the sacrament of ►



"The presence of the image of Mary, Spouse and Mother, confers on this celebration a particularly warm tone and creates a family atmosphere. Under her motherly glance we truly feel we are all 'among family'." With these words Pope John Paul II "presented" Our Lady of Fatima to the participants of the Holy Year celebration for the families. In front of the statue which had been brought from Portugal for the occasion, the Pope repeated the Act of Entrustment—a consecration of all nations and all peoples of the world to God through the Immaculate Heart of Mary, a consecration he first made in Fatima on May 13, 1982.

matrimony and therefore has become a miniature Church, the heart of the Church.

When Pope John Paul II read the Act of Entrustment he began with these words: "The family is the heart of the Church. Today this heart raises up an act of special entrustment to the Heart of the Generatrix of Christ." Therefore from heart to Heart, in this most intense communion that was created with the celebration of the Eucharist, a cry, you could almost call it, was raised up from the heart of the universal Father, full of concern for the needs of humanity, the prayer of consecration to Mary the Virgin, imploring her to take special care of the human family.

The Pope was there before the white statue of Our Lady of Fatima. In that moment the thoughts of many of us could not help but turn to May 13, 1981, the day of the attempt on the Pontiff's life. That was the day John Paul II had chosen to announce to the whole Church the news of the constitution of the Pontifical Council for the Family.

Now, in crowded Saint Peter's Square, close to the Pope as he knelt before the statue, all the families of the Church were symbolically gathered together, like a fruit of his suffering. They represented all the families of the world.

The Pope, as supreme Shepherd could, in that moment of entrustment, count not only on the communion of all the pastors of the Church "constituting a body and a college," but he could also count on the full adherence of the children of the Church represented by many families of many nations.

We all know how much Pope John Paul II, in his tireless dedication to the service of the Church emphasizes the theme of the family. In it lies his hope for humanity. To it he has entrusted the future of life.

With the charism of spiritual paternity, so characteristic of him, the Pope expresses his feeling that the threat of evil and the hope for good pass through that heart of the Church which is the family. This was very evident even in his beautiful play "Rays of Paternity" performed in Paul VI Hall before the Pope himself on the day of the jubilee. Once again, on this solemn day, as he entrusted the world to the Mother of God, he did not forget to pray that humanity be freed from some of the evils which are attacking the families—"For the sins against the life of man from its very beginning, deliver us."

In the prayer with which the Pope concluded his homily—a prayer which he composed for the 1980 Synod of Bishops on the theme of the family—he asked for this grace: "That love, strengthened by the grace of the Sacrament of matrimony, shows itself to be stronger than any weakness and any crisis through which our families might, at times, pass.

All these very significant coincidences and expressions help us to capture in the Pope's Act a very special reference to the family—to families all over the world, "especially the peoples for which by reason of their situation you have particular love and solicitude"; and all this in order to consecrate and entrust that heart so full of life, namely the family, to the merciful love of God; to open up this primary nucleus of humanity to the supernatural gift of the love of God which redeems and sanctifies, which forgives and uplifts the family and conjugal love to its rightful dignity. Another intention also present was surely that of imploring God to free the family

from the danger and the sins which befall it.

The very deep significance of this 'Entrustment' to Mary cannot but bring all Christian families to live—with Mary's example and help—the luminous and fascinating plan which God has for the family in all its expressions: conjugal love according to the divine plan, a sign of the love of Christ for the Church—a love which reaches the point of total self giving; paternity and maternity—as a participation in the fruitful love of the Creator; peace and harmony in overcoming all the tensions and difficulties—the fruit of a charity which is always alive and is tirelessly projected towards maintaining the spiritual presence of Christ in the family and, with him, unity of thought and action; an open attitude of communion and service towards other families.

The Pope in speaking to the New Families of the Focolare Movement, had outlined and defined the ideal image of the domestic family Church in this way: "With your whole life, with your common existence, with your lifestyle, you build up the Church in her smallest and at the same time fundamental dimension: the "Ecclesiola'!"[1] Now, if this domestic Church—this "Ecclesiola" should be the "heart of the Church" as the Pope reiterated, it should strive towards mirroring itself in Mary Most Holy to whom it is now consecrated. Like Mary, the family should be what God wants it to be, by following her example of simple and total adherence to a divine plan which is always a plan of redemption and salvation. This gesture of the Holy Father is, in fact, an invitation to all families to live a very special consecration to Mary, to confide in her all the anxieties and joys of family life, and to use her as a reference point for a common commitment to a truly evangelical life.

The message of Fatima, which calls everyone to conversion and faithfulness to the Gospel, becomes, therefore, the reply to the consecration of the family, a commitment to renewal so that the countenance of the Church will be always more radiant and splendid. In the Christian family the Church has, as the sign of its being "the family of God," the warm dwelling place of all the children who are dispersed in different lands yet are called to the house of the Father and invited to enter it through the maternal heart of the Mother of Jesus.

1) *Cf. "Vocation of married couples to the interior truth of love"* L'Osservatore Romano *English Edition, May 11, 1981.*

L'Osservatore Romano Arturo Mari

The Holy Year celebration for families continued in the afternoon in Paul VI Hall—"a different language but the same reality," the Pope commented at the conclusion. There were experiences of life from members of different Christian communities, music and songs, a ballet and scenes from a play written by the Pope entitled "The Mystery of Paternity."

Of the many families present, twelve offered experiences of life reflecting the desire of living the Gospel in a variety of family situations. Below is the experience of Mary and John Welch from Lebanon, Indiana.

Mary: We were expecting our fifth child. The other four, ages 6 to 13, were eagerly awaiting the arrival of a little brother or sister.

One morning at dawn I awoke suddenly. The labor pains were already very strong, and that told me that the time had come. On our way to the hospital John and I renewed our pact of mutual love. We wanted Jesus to be present among us also in this situation.

As soon as the doctor examined me, we realized immediately that something was wrong. The heartbeat of the baby was so faint that it could hardly be heard. A thousand thoughts raced through my mind: "Could I have done something to prevent this?" "Should I have come more quickly to the hospital? Then, in my heart, I understood something that was stronger than anything else—what was happening was the cross, a meeting with Jesus on the cross.

John: I realized that the situation was serious. The doctor was very upset and was giving orders to immediately telephone a surgeon and to have the anesthetist come. He didn't even explain to me what was happening. He told me to push Mary to the elevator on a surgical cart. Upstairs, the door to the operating room was locked. The doctor broke it open.

I waited in a room next to the operating room. At a certain point I could hear the nurse trying to call the laboratory to have blood sent up immediately. She tried and tried again but the line was always busy. Finally I heard the doctor yell, "Where's the blood?" And then there was silence. I knew that the baby had died ... possibly Mary also.

A few moments later I saw a nurse come out. I wanted to cry out, "Why were you so unprepared?"—but I didn't speak. I remembered the pact that Mary and I had made. I wanted to continue to love. I tried to go beyond my suffering in order to look at the nurse in a way which would tell her that she did not have to worry about me.

This simple act changed everything inside of me.

The doctor arrived shortly. He told me that little Matthew had died but that Mary had survived. The doctor was crushed because he had not been able to save the life of our little boy. I gathered together all my strength in order to try to lighten his burden. He sat down next to me and began to talk. He told me that he could not understand why he had submitted Mary to such a painful operation when there was such a small chance that it would be successful. He said that perhaps it was because he had seen how much our entire family had looked forward to the arrival of this child—and how happy this had made him.

I returned home. The children immediately knew that something was wrong. They asked no questions. We felt ourselves deeply united. With great simplicity I could tell them that they have a little brother whose name is Matthew—who, as soon as he was born was taken to heaven by God.

We spoke about their mother, about Matthew, and about God. There was the deep pain of our suffering, but at the same time there was also something else. The love that was among us seemed to unite heaven and earth.

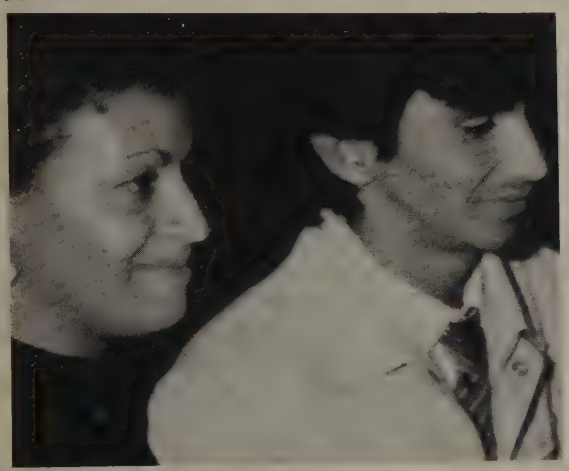
On the day of Matthew's funeral, the children and I drove to the church. On the way we agreed to give Matthew as our gift to God at the offertory of the Mass.

At the end of the Mass, the priest picked up a book that we had given him for Christmas a couple of years earlier. He read a section on the Will of God which explains in a beautiful way that the will of God for each one of us is also the love of God.

Mary: A young couple, friends of ours, were seated in the back of the church. The wife had recently learned that she had terminal cancer. In their state of shock they could not understand how God would let such a thing happen. They had left the Church and were living a closed and desperate life without meaning.

That day they were there with us to share our suffering. This was not by chance—the following week they returned to

the Sacraments and received the Eucharist together with us. The last months of her life were filled with peace and with a deep relationship between the two of them. When she died on Christmas Eve her husband told us that all of their suffering had brought them closer to God.



Rosely and Jose Antonio grew up in the slums of Brazil and one day met up with a group of young people who were trying to live their Christian commitment to the fullest. It was the beginning of a new way of life for them. Rosely and Jose decided to get married even though they were very young. Their happiness was shortlived, however, as grave economic difficulties threatened their relationship. Rosely let herself be talked into running away to look for a better life elsewhere, abandoning her husband and small son. It was a devastating experience for Jose but, surrounded by the love of those friends who, like himself, believed in the love of God, he made it to overcome the crisis. Time passed and Rosely contacted Jose to tell him of her great unhappiness and regret. Would he take her back?

Jose Antonio: People came to tell me that a real man never takes back a wife who leaves him. "You are no longer our son if you let her back into your home," my parents told me; but the words of the Gospel made me decide how to act. "I don't agree with you," I told them all. "Everyday I open the Gospel with my friends and there I find: 'Forgive seventy times seven.' I forgive Rosely and I'm going to take her back."

Rosely: I returned home, and only through Jose Antonio's forgiveness was I able to find the strength to overcome the shame I felt for what I had done. His friends accepted me, too, and with their help I believed that I could begin again. It was as if we had been married again and now we are even able to offer help to other couples in our situation.

Cecilia Lo from Hong Kong is the mother of three children. Her husband is not Christian. Her meeting with the Holy Father during a visit to Rome had filled her heart with the desire to be a living witness of the love of God in a world which does not believe in him.

A few months later her oldest daughter was brutally murdered. Overcome with grief Cecilia remembered the proposal she had made for herself and found in it the strength to forgive.

"I immediately felt filled with peace and mercy even towards the person who had taken my daughter's life. I was sure that my daughter had already forgiven him too; I could see it in the very serene expression of her face. As I left the hospital I realized that all this had happened right in the Holy Year of the Redemption. I wanted to offer my suffering for the Holy Father, for his intentions, for the many families of the world who suffer and are divided. I also felt like praying for the mother of the murderer. I was surely more fortunate than she and her suffering was undoubtedly greater.

"The Christian funeral was solemn, the people recollected. There was suffering certainly, but the sense of peace, a fruit of the faith, was stronger, and the non Christians who were present were deeply touched. My husband and my sister confided to me later that they knew that such peace and strength could only come from faith in God. They, too, wanted to know more deeply the Christian message."

Liliana Cosi, Marinel Stefanescu and members of their Classical Ballet Association presented a production based on moments of the mystery of the Redemption. The Pope complimented and encouraged the artists later to continue in their work. He said that he had received from their performance "a strong spiritual and artistic impression."

Below: The Pope with Chiara Lubich, founder of the Focolare Movement. John Paul II asked the Movement, and in particular the branch of the "New Families," to help in the organization of the day. They worked together with various other family movements and associations. □

Photos by FELICI

IS THE END OF THE WORLD A SCIENTIFIC REALITY?

Studies of proton decay raise exciting questions on the future of the universe we live in. Our author, Roberto Colella, professor of Physics at Purdue University, describes the nature of experiments in particle physics now taking place.

by ROBERTO COLELLA

We are all used to thinking of the universe in which we are living as something stable, unchanging, characterized by well understood repetitive patterns such as days, seasons, years, and so on.

Since the time of Democritus (fourth to fifth century B.C.), we are accustomed to the idea of small, indivisible particles (atoms), making up everything that falls under the action of our senses. This idea, put forward by Democritus simply as a bold intuition, was well accepted by later philosophers, also in the Roman culture, such as Lucretius, for example. We all know, of course, that at a much later time, (in the nineteenth century), this view was scientifically confirmed by experiments, even though it turned out soon that the real world was by far much more complex than that envisioned by Democritus and Lucretius. It became immediately clear, for example, that each atom was composed by one massive electrically positive particle (nucleus), and by several much lighter particles with negative charges (electrons). It was found, to the great amazement of the nineteenth century scientists, that electrons, despite the fact that they are always attracted to the nucleus in virtue of their opposite charges, never stick to it, but move around it in closed orbits, much in the same way as the earth and the planets revolve around the sun.

What we call today "atoms" are in reality aggregates of particles (nuclei and electrons) that were initially believed, at the end of the nineteenth century, to always hold their structure unchanged. Any time a chemical reaction takes place, for example, when a piece of copper metal is plunged into a bath of sulfuric acid, new substances are formed at the expense of those that are initially put in contact. In the example given, a salt, copper sulfate, is formed, at the expense of copper and sulfuric acid. What happens, as we understand it today, is that some changes have occurred in the way in which atoms stick together to form compounds. In each compound, however, every atomic species keeps its own individuality even though the constituents of each atomic aggregate (molecules) may be different.

The real revolution came at the end of the last century, when Marie Curie discovered that some elements, such as radium, for example, are not really stable, but in the course of the years slowly transform spontaneously to *different* elements, that is to say, to elements in which the atoms have a different number of electrons. It was verified that, when this happens, the nucleus too undergoes a change. Its electric charge varies in such a way as to neutralize the variation of the global electronic charge.

A scheme was devised later on, in the course of this century, whereby the nucleus was conceived as an aggregate of positive massive particles (protons), and several neutral particles with the same mass, called neutrons.

In nuclear phenomena, such as radioactive decay or nuclear fission, the nuclei of the substances involved may change their composition. The number of protons may increase or decrease. The same thing can happen to the number of neutrons, or to both. This discovery came as a surprise, because in the old science of the nineteenth century, before Marie Curie, only chemical reactions were known to happen between different elements, in which case no change takes place in the number of electrons and protons of each nucleus.

So far our discussion has been in terms of basic elementary particles (electrons, protons, neutrons), that we can visualize in some sense as the building blocks of the universe as it was conceived, say, in the years 1932-35. The basic point to be made, here, is that up until very recently these elementary particles were assumed to be *stable*, not subject to decay. Only nuclei, which are aggregates of elementary particles, are subject to decay and transformations. The building blocks of the universe, namely, the electrons, the protons and the neutrons, can change the way in which they associate themselves, but they have always been thought to be stable, unchangeable, immutable, much in the same way as Dante and the philosophers of the Middle Ages thought of the stars in the firmament.

Recently, however, this view has been boldly challenged by some theoretical physicists, at least in the case of the proton. It has been postulated that the proton itself, one of the basic building blocks of the universe, is subject to decay. The reason we have never realized that this may be actually going on is that the decay rate is so slow that it is undetectable with ordinary means.

Why bother, then?

Well, the problem is a very fundamental one. It boils down to the very basic, almost philosophical question: if the proton falls apart, what else is left that does not change? It means that all matter is subject to deep transformations, in the far future. Since our body, every living tissue, is made up with protons, neutrons, and electrons associated together, it will not be able to exist, in the way in which we understand life today, when there will not be any proton around. It means, in other words, that life and matter, as we understand them today, have a definite deadline, after which they will not exist anymore. We do not need to worry: this deadline is *very, very* far from us, if it exists at all, and the experiments needed to prove or disprove this theory present formidable difficulties. However, as Einstein put it, "God is subtle, but not malicious." The book of Nature is open for us to read into it. It may not be an easy language to grasp; we may need strong eyeglasses. But the book is there, open in front of us.

Radioactive Decay

We would like to set up some rules for describing in a quantitative fashion the degree of stability of a given nuclear species. The radioactive decay is a random process. In other words, given an isolated nucleus, say, of radium, it is not possible to predict exactly when it will decay into its products. We can only talk in statistical terms. Based on experimental observations on large numbers of nuclei, several billions, we can only say that after twenty-five years about one percent of the nuclei will have undergone nuclear decay. The actual observation can be done in a shorter time period, but then the number of events becomes smaller, and meaningful results can be obtained only if the number of nuclei that constitute our specimen under observation is large.

Proton decay is a *very rare* event. In fact, we are not even sure that this process actually exists! The lifetime of a proton has been evaluated by several theoretical physicists, and more or less all agree on a time period of about 10^{31} years. This is a very long time indeed! The number of years is given approximately, by a number composed

by one followed by thirty-one zeros! By comparison, the age of the earth is only 4.6 by 10^9 years, which is 4.6 billion years, and the age of the universe is a little more than twice that of the earth: 15×10^9 years.

It may seem ridiculous to worry about the possibility that the universe may no longer exist at a time which is so far from us, but the conceptual importance of the issue in itself is enormous. Furthermore, the theory that predicts a finite lifetime for the proton has great importance in its own right, and has deep implications in other branches of physics. This is why today's scientists are curious to know whether or not 10^{31} years from now most of the protons of the universe will still be around. If we had to wait and watch a proton for such a long time, in order to decide the issue, it would obviously be an impossible experiment. Fortunately, the statistical nature of the process helps us. We watch a *large* number of protons. The lifetime mentioned above, 10^{31} years, is an *average* value. Some protons will live longer; *some will live less*. All atoms have protons in their nuclei. All substances are composed by protons (and other elementary particles). It is easy to calculate that, of all the protons making up a large mass of matter, say, 100 tons, about three will decay every year. Three is a small number, but it is different from zero, and can be measured. How?

If a proton decays, the postulated decay scheme predicts that a tiny light flash will be emitted, in a manner similar to many other observed nuclear decays. The amount of light emitted in one single event is very small, but it can be detected by suitable light-sensitive devices, called "photomultipliers." The most suitable substance in which proton decay can be observed is water, because it is transparent to light, it is cheap, and does not corrode the equipment. ►

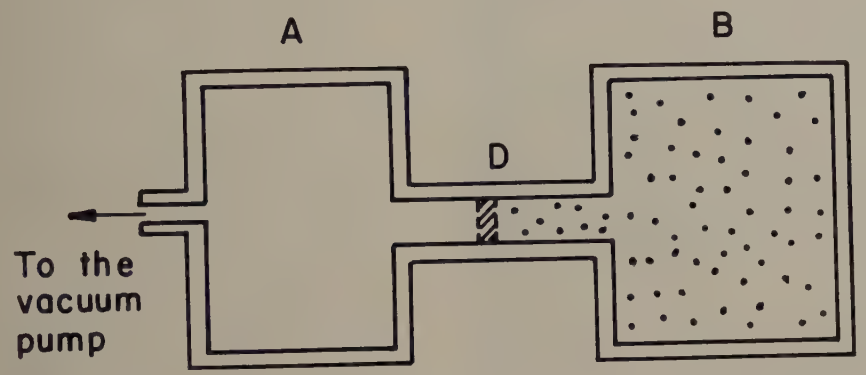


Fig.1 Two containers are joined by a central duct D in which a porous membrane is inserted (dotted areas). Initially both containers are filled with gas. Then the left side (A) is evacuated with a vacuum pump. The gas in B will slowly diffuse through the porous sect into A, over a long period of time.

The Statistical Nature of Radioactive Decay

To understand the statistical nature of radioactive decay, let us consider a different experiment. Suppose that we have two containers, A and B (fig.1), separated by a porous membrane. Suppose that A has been previously evacuated with a vacuum pump, whereas B is filled with air molecules, say, at atmospheric pressure. We can think of the air molecules as many tiny Ping-Pong balls, bouncing around all over the space of the B container, striking and bouncing off the walls, and occasionally, colliding among themselves. A molecule will be able to go from B to A when, by chance, it will hit one of the little holes in the porous membrane. Since the motion of all these molecules is entirely chaotic, we cannot say, for any given molecule upon which we fix our attention, if and when it will find its way through one of the tiny holes of the porous sect and travel into the A bottle. However, we can certainly say that, *on average*, half of the molecules initially present in B, will be in A, over a period of time T that can be easily measured. In fact, the number of molecules present in any given volume of space is approximately proportional to the pressure of the gas. So, by measuring the pressure of the gas in A, we can actually measure the time T. If the number of holes is very small, the process of molecule transfer will be very unlikely. No appreciable change of pressure in B will be observed. In order to make pressure changes more noticeable, we have to increase the number of molecules in B.

Nuclear Detectors—Photomultipliers

It is amazing to see how much detailed knowledge has been accumulated in less than a century on nuclear forces and interactions. Nuclei are very small objects indeed. Yet we can count them, trace their paths, monitor their transformations. This has been possible because devices have been found that are sensitive to their presence. In the early days of radioactivity these devices were not available. It took a great effort for Marie Curie to realize that radium was radioactive. In those days, it was only through very accurate and painstaking chemical analyses that radioactive transformations could be detected.

Later on it was found that certain substances emit a tiny flash of light when struck by a nuclear particle emitted in a radioactive process. For example, if a small quantity of radium is placed close to a screen of zinc sulfide, and we watch the screen in the dark with a magnifying lens, we can see many little bright sparks, each of which corresponds to a nuclear particle striking the screen. Such simple apparatus, called "spinthariscope," was used, for example, by Lord E. Rutherford, who was able at the beginning of this century to obtain a fairly accurate description of how atoms are made using nuclear particles as projectiles and noting their deflections when traveling in proximity of atoms. In those days one had to stay several hours in a dark room and, literally, count scintillations one by one, and mark down the numbers in a notebook. Later the technique was improved.

These days we make use basically of the same principle, except that highly sensitive photoelectric devices, called "photomultipliers" are used, so that each scintillation produces a tiny electric pulse in a circuit. These pulses are then amplified, and counted automatically by memory devices. A photomultiplier is basically a vacuum glass tube with one thin metallic layer evaporated on one of its walls. When the light produced in a scintillation reaches the photosensitive layer, a few electrons are emitted inside the tube. In ordinary photocells, used when strong light intensities are available, such as those used in elevators to detect people passing through certain lines in order to open and close the doors, these electrons are collected by a metallic electrode, and the resulting electric pulse is strong enough to drive the opening and closing of the doors. When the light is very weak, as it happens in nuclear processes, a very small number of electrons is emitted, and this would not be enough to produce a measurable electric pulse. In this case a different kind of photocell is used. A number of curved metal electrodes, called "dynodes," are placed in proximity of the photosensitive metal layer. If one electron, for example, is emitted and strikes the first dynode, a peculiar phenomenon happens, called "secondary emission." What happens is that a number of secondary electrons (typically four or five) are re-emitted by the metal surface of the dynode. They will then strike the second dynode, and each electron will re-emit again four or five secondary electrons. It is easy to see that, with ten dynodes present, a typical configuration, a fantastic amplification factor of 1,000,000 is not hard to achieve. In this sense we have a multiplication process going on, hence the name of "photomultipliers." In this way the electric pulse produced on the last dynode is large enough to be detected and counted by a memory device. These are among the most popular nuclear detectors used these days, and are used in the experiments on proton decay that are described in this article.

Every liter of water contains about 6×10^{26} protons. It appears that the most practical way of performing this experiment is to locate a number of detectors in a large pool of water, and to count the number of light flashes over a period of several months.

This is in fact the experimental technique adopted by a number of laboratories around the world, although other similar techniques are being explored.

Experimental Techniques for Detecting Proton Decay

The first requirement for an experiment in which proton decay may be observed is that a large amount of matter must be available. Since proton decay is a rare event, if it exists at all, a very large number of protons must be present. Since the lifetime of a proton is expected to be of the order of 10^{31} years, this means that at least 10^{33} proton are needed in order to observe, say, 100 events of proton decay every year. If we use water as a medium, a cube with an edge twelve meters long is an adequate "sample" for our experiment. An added advantage of using water is that it is transparent, and light can propagate to long distances. A proton decay, like any other nuclear transmutation, will manifest itself through a tiny flash of light which can be detected by photomultipliers.

So, the experimental technique looks quite simple: build a deep swimming pool, install a few nuclear detectors, say photomultipliers, in proximity of the water, just above the surface or inside, and watch for electrical pulses from the photomultipliers. If you do the experiment as de-

Harvard-Purdue-Wisconsin Proton Decay Experiment

Fig. 2 Several photomultipliers are suspended in a large water pool underground. They are all electrically connected to equipment outside of the pool. In this way the location and the timing of every light flash reaching every given detector is recorded and used by a computer to reconstruct and interpret nuclear events.

scribed, you will notice that a large number of scintillations are detected *every minute*. These are not the kind of nuclear events we are looking for. The problem is that many nuclear particles, coming from space, are continuously traveling through our atmosphere, our homes, our bodies. These nuclear particles were discovered at the begining of this century by several investigators who noticed that tiny electrical currents were always present in their apparatuses even when all precautions were taken in order to avoid them. More specifically, it was noticed that when an electrometer was electrically charged, it would slowly discharge no matter how well insulated its parts were.

It is clear at this point that, if we want to eliminate all those undesired events that prevent us to observe what we are interested in, namely, proton decay, we must shield our water cube. But, how? Cosmic rays are in general highly energetic, especially the primary ones, those that come directly from space. They can go through several meters of concrete with very little attenuation. Even the most imposing and expensive bunker would be hopelessly inadequate. The best way to solve the problem is to go undergound. Several groups in the world, in the U.S.A., in Europe, in Japan, are conducting experiments underground, in tunnels, in abandoned mines. With several thousand meters of rock surrounding our water cube, we can hope that most, if not all, of the undesired events that could simulate proton decay will be suppressed. The idea, common to most of the experiments now in progress, is to fill a large swimming pool underground, and to distribute along the walls and inside the pool a large number of photomultipliers, about 2,000 in one case, all connected to a computer which automatically records the timing and position of any light spark reaching one or more of the detectors (see figure 2). The idea looks simple, but the practical problems are formidable. The water must always be highly purified in order to retain its transparency to light. Each photomultiplier is connected to a cable carrying high voltage, about 2,000 volts, which must be perfectly insulated from the water. All this must last several years. People have to work for days, weeks, underground, collecting data, repairing equipment, and so forth. What kind of people? Technicians, physics professors, graduate students.

How can we recognize a genuine event of proton decay?

As we said earlier, the computer will analyze all events in terms of time and position of individual scintillations detected by the photomultipliers. The electrical pulses are so fast and short that it is possible to detect time delays between different detectors responding to the same flash of light, which, as we know, travels with a large but finite speed, the speed of light in water, about 225,600 kilometers per second.

So far we have assumed that any time a nuclear transformation takes place in water, a scintillation is produced. Actually, this is not true in general. Only certain nuclear events give rise to scintillations in water. The reason is that a nuclear particle traveling in water emits light only if its speed exceeds the speed of light in water, which is about thirty percent smaller ►

Electromoters and Cosmic Rays

An electrometer is a device that detects the presence of electrical charge through the angular deflection of two thin metal leaves, attached to a metal electrode, that possess the same amount of charge, and therefore repel each other.

It was understood that the reason those leaves would invariably collapse after sometime, even when the insulation between the metal electrode and the case was perfect, was that very weak but continuous electric currents between the electrode and the case were caused by nuclear charged particles that come from space, and for this reason they were called "cosmic rays."

Some of the cosmic rays have very high energies. When they collide with terrestial nuclei, they may give rise to a large number of "secondary" particles of cosmic origin, called "secondary cosmic rays."

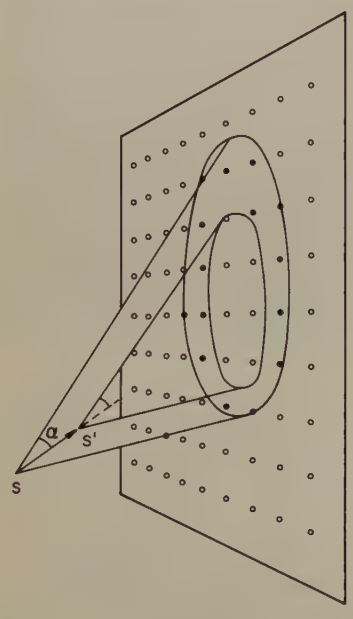


Fig. 3 A fast, charged particle is created at S, as a result of a nuclear event, and is annihilated a little time later, at S'. The Cherenkov light is emitted within a conical region, and a number of detectors are turned on at slightly different times, depending on the distance from the track SS'. Black points represent detectors striken by light flashes.

than the same speed of light in vacuum. We know from Einstein's Theory of Relativity that no particle can travel faster than light, so it seems that we are contradicting a basic principle of science. However, Einstein's statement is true "in vacuum space." In other words, the ultimate speed of material particles in this universe is the speed of light *in vacuum* (about 300,000 kilometers per second), but it is perfectly possible for a subatomic particle to travel faster than light *within a transparent medium such as water*, in which the speed of light is about 225,600 kilometers per second. So, we now understand an additional advantage of using water as a scintillating medium. Only very fast particles will be detected—the only good candidates likely to produce proton decay—and from the shapes of the annular regions illuminated by the Cherenkov light it is possible to reconstruct and classify the nuclear events in water. Needless to say, this kind of analysis requires elaborate electronic devices capable of recording a large wealth of information, high speed computers, and, more than anything else, huge teams of highly qualified people who take care of the equipment, write programs for the computers, take note of the results, and interpret the data.

Where are we now, in this research? Several large scale experiments are going on at the present time, in various parts of the world. Each experiment is carried out by a consortium of several universities and institutions, since the costs and the complexities of this kind of experiment are such that pooling of resources is mandatory. A few events have been identified so far as proton decays: three events in South India, by a Japanese-Indian consortium, and one in Europe, in the Mont Blanc tunnel between France and Italy, by a European consortium. The number of events is however smaller than expected. Several other experiments, in the U.S.A. and around the world, are in progress or are about to start.

There is no doubt that this is a very exciting time for particle physics. If indeed proton decay is a reality, several of our views and conceptions about the universe we live in will have to be modified. The precarious and temporary nature of our world will become even more apparent and tangible. It will be another remarkable accomplishment of the human mind in the process of reading God's messages in the great open book of Nature.□

The Cherenkov Effect

The emission of light from particles traveling in a medium with velocity exceeding the speed of light within that particular medium was discovered in 1934 by the Russian scientist P. A. Cherenkov, who in 1958 was awarded the Nobel prize in Physics for that discovery. The Cherenkov effect is responsible for the characteristic blue light observed in the core of nuclear reactors immersed in water.

One of the characteristic features of the Cherenkov effect is that the light is emitted along the surface of a cone centered on the trajectory of the particle, with the apex always fixed on the traveling particle. The angle between the axis of the cone and the surface is related to the speed of the particle *(see fig. 3)*.

WORD OF LIFE

"So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown in the presence of my Father in heaven."
(Mt. 10:32-33)

The word makes us live.

The word makes us free.

The word guarantees happiness.

The word converts.

The word purifies us.

The word draws us to our specific vocations.

The word brings forth the hatred of the world and the sanctity of the disciple.

The word makes us see the truth.

The word brings comfort.

The word gives us joy.

The word produces works.

The word gives wisdom.

The word preserves us from human concerns.

The word obtains everything.

The word brings about union with God.

The word gives us hope of eternal life.

The word makes us one.

The word changes one's mentality.

The word makes each soul a heaven.

This word of life is a source of great joy and encouragement to all Christians. With this passage, Jesus calls us to live our faith in him with consistency because our eternal destiny depends on the attitude we have assumed towards him during our lifetime. If we declare ourselves for him—he says—before others, he will have reason to declare himself for us before his Father. If, instead, we have disowned him before others, he will disown us before his Father.

"So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown in the presence of my Father in heaven."

Jesus reminds us of the reward or the punishment which awaits us after this life because he loves us. He knows, as one Father of the Church put it, that at times fear of punishment is more effective than a beautiful promise. For this reason he increases in us the hope of endless happiness while at the same time, in order to save us, he awakens in us a fear of being condemned.

His concern is that we may live forever with God. This is all that matters. It is the goal for which we have been called into existence. Only with him, in fact, will we reach our complete self-fulfillment, the full realization of all our aspirations. This is why Jesus urges us to "recognize" him here and now. If instead we choose not to have anything to do with Jesus, if we disown him now, when we reach the next life we will find ourselves cut off from him forever.

At the end of our life Jesus will therefore simply confirm before the Father the choice that each one of us has made, while here on earth, with all its consequences. By referring to the final judgment, he indicates to us the tremendous importance and seriousness of the decision we make here. Our eternity is at stake.

"So if anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my Father in heaven. But the one who disowns me in the presence of men, I will disown in the presence of my Father in heaven."

How can we best take advantage of this warning Jesus has given us? How can we live his Word?

He himself said it: "If anyone declares himself for me..."

Let us decide to declare ourselves for him before others with simplicity and openness, overcoming mere human respect. Let's get out of the state of mediocrity and compromise which empties our lives, also as Christians.

Remember that we have been called to bear witness to Christ: through us he wants to reach all people with his message of peace, justice and love.

We can bear witness to him wherever we are, whether in our family, at work, among

EXPERIENCES

The following are experiences in living the Gospel which some of our readers have shared with us.

friends, at school or in any one of the many different circumstances of our life; first of all through our behavior, through the integrity of our life, through our purity, through our detachment from money, through our participation in the joys and sufferings of others.

We can express it through our mutual love, our unity, so that the peace and joy promised by Jesus to those united to him will fill our soul even now and overflow onto others. Perhaps someone will ask us why we act the way we do, why we are so serene in a world which is so fraught with tension.

We will then answer with humility and sincerity using those words which the Holy Spirit will suggest to us. In this way we will bear witness to Christ also with our words, also on the level of ideas.

Then perhaps many of those who are searching for him will find him.

At other times we may be misunderstood, contradicted, made the object of derision, hatred and persecution. Jesus alerted us to to this possibility also: "If they persecuted me, they will persecute you too" (Jn. 15:20).

We are still on the right path, however, so let's go ahead to bear witness to him with courage even in the midst of trials, even at the cost of our life. The reward which awaits us is well worth it; it is heaven, where Jesus whom we love will declare himself for us in front of his Father for all eternity.

Chiara Lubich

NO MORE BARRIERS

Several months ago a department store in our town annexed a large card and gift shop and because of my past experience I was asked to manage this new section. Everyone was very helpful and friendly, but I seemed to have acquired an enemy as a result of all this. Little did I realize that another clerk in the department store had wanted my particular job but had not been approached. She was very hurt and angry. Whenever she would see me she would toss her head the other way or deliberately cross over to the other aisle.

I couldn't let this situation go on. The words of Jesus were so clear: "That all may be one" (Jn. 17:21). This included the clerk and me.

Soon after we were employed we were scheduled to have lunch at the same time. We both carried our lunches from home and sat in the lounge together, but she would neither look at me nor speak. I would make comments to her to try and initiate a conversation, but she would reply only with a few brief words.

I did not give up. Having found out that her husband always had to use oxygen for breathing because of a serious heart problem, the next time we ate together, I asked how he was and sympathized that it must be a very difficult situation for both of them to endure. She said very little, but commented that indeed the situation was difficult.

The day after we had this conversation when I was one aisle away from her, but out of her sight, she mentioned my name and made a very unkind remark. Then she laughed. I was crushed. For a moment I wondered how far I was expected to go in trying to love her. Again I thought of "that all may be one." Jesus went to the cross, so I, too, would love her to whatever end it called for. I made no comment to anyone about her unkind remark or attitude, but others began to come to me to say how badly they felt about the situation. I told them that perhaps she was having a bad day, and that, after all, her family situation must be a strain for her. This seemed to prevent the others from becoming angry with her.

I was determined now to try even harder. I found out a little about her children. One day, after having seen her daughter, I told this co-worker of mine that I had seen her daughter and that I thought she was very pretty. She replied, "Oh, do you think so?" I then asked a little about her twin girls telling her I would like to meet them. She looked surprised, but pleased.

One day I saw her walking toward me with her daughter whom she wanted me to meet. The next week she brought in her other daughters. Meanwhile during our lunches we began to share stories about our families. During this period she also found out that I had not purposely set out to take her job and it seemed like there were no more barriers in our relationship. We have become friends.

M. K.

Images FOR words

If we see this process, called getting older, in God,
it is an ascent towards God:
nearing home, marching back, the goal is
getting closer.

IGINO GIORDANI

United Nations/G. Palmer

Bridging the gap

One of the many responsibilities of a public school teacher is to supervise. One day I was supervising in the lunch room and I was assigned to a certain corner of it to maintain order. The kids in school always hang out in the same places and one of the people who chose to hang out in this particular entrance to the lunch room was one of the most notorious trouble makers in the school. He would say just about anything to your face. Everyday it was a scene of tension as he tried in every possible way to needle me, to see how far he could go before I'd blow my top. Still, he was the neighbor next to me in the present moment of my life, a "candidate" for unity, no matter how unlikely it seemed. How could I build this unity? How could I "make myself one"[1] with Joe? There had to be a way.

One day he came in with his hand bandaged. I knew he played hockey so I asked him if he'd hurt it during a game. "No," he replied, "It happened another way." It was only a moment, but at least now I had found something to talk about, a bond of common interest.

Over time the tension that had existed began to disappear and I saw that he no longer felt the need to needle me. Day by day a relationship of equals grew, rather than one of 'prisoner-jailer'. By the end of the year that little corner of the lunch room was quite different.

Another aspect of school life is, of course, the relationship with the principal and the other teachers. Recently our principal has been very much concerned with boosting the school image and he often examines the quarterly computer printouts to see what kind of grades the students get.

On one occasion he noticed that in a couple of my classes I hadn't given anyone an "A". He called me into his office and made it clear to me that something must be wrong with my teaching method if *no one* was able to achieve an "A". My first reaction was to become defensive and that attitude showed through as I answered his questions.

All of a sudden it hit me that I was not there to prove what a great teacher I was and how inadequate the pupils might be. I was there as a Christian to love. Instead of thinking of ways to defend myself I started to listen to the principal with all my attention trying to see a way to resolve this situation. I found an opening and said, "I promise that things will get better." He wasn't expecting to hear that and he stopped for a moment. He suddenly changed the subject and we started talking about our families. Ten minutes later our conversation was over. The atmosphere of division and antagonism was gone—unity had been established.

T.M.

[1]Cf. 1Cor. 9:22.

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The man who never smiled

Once again Alexandria, the city of Egypt, is the storm center for doctrinal dispute. One of the fiercest theological conflicts in the history of the Church was provoked byArius and his followers concerning the divinity of Christ.

The Council of Nicaea, convened by the Emperor Constantine, defined for the first time exactly what was to be held as the true, revealed Faith of the Church as handed down from the Apostles, concerning God as the Trinity.

Political intervention however contributed to the accentuation of the confusion among the Christians: the Emperor first condemning and then supporting the Arian propositions.

by SILVANO COLA

Beucalis is a small town on the outskirts of Alexandria. There lives in that town a priest who was born in Libya some sixty years ago. His name is Arius. He is tall and slender and has all the trappings of an ascetic; a sad face and all the outward signs of humility ... and a rough tunic without sleeves. His speech is soft and persuasive ... in fact he only lacks one thing, and that is joy: he never smiles.

What one finds so annoying is that so many of the holy men and women of this city, and a whole host of aging clerics, trail after him as though he were a saint; following him whenever he goes to teach in that very school for Catechumens in this city where formerly Clement, Origen and Diogenes held authority.... It really is beyond all endurance!

Yesterday, on the wharf down at the docks, I heard voices chanting a popular tune:

'I, who suffered so much,
For the glory of God,
Have received from God
His Wisdom and Truth.'

I asked one of the dock workers, ... "Who is this 'I' who should be so fortunate?" "If you don't know," he growled back at me in reply, "I'm not going to tell you."

Similarly, in the inn where I had been hoping to quench my thirst, I heard yet another choir—an even larger one—singing. "We, who are taught directly from God, know everything..." (It was lucky I hadn't gone in there, because a first-rate battle broke out inside). "And long live Arius, the Interpreter of God." Whoever it was who was answering back was shouting ... "Arius is a heretic! The true church stands by Bishop Alexander" ... and then tables were over turned, pitchers broken and metal goblets were flying everywhere ... no doubt at someone's head!

I crept home very quietly and today I went to see the deacon named Athanasius, the Bishop's secretary, to try to get an explanation of all that was happening. Athanasius is still quite young, barely thirty, but he has spent several years with the desert monks around Thebes, in Upper Egypt.

Everyone has confidence in this man, principally because he is sincere and totally unaffected in his humility and simplicity ... thereby being the more patently sincere.

"The problem," he told me, "is difficult to explain, but I will try to make it clear. You know what I mean by the 'The Creed,' don't you? That in it we declare that we believe in a loving God. Well then, if He is 'loving' then He is not in isolation: indeed Jesus revealed to us that God is 'Father, Son and Holy Spirit': and that the Son is also called the 'Word' of the Father, and therefore ... God. Similarly we believe that the Holy Spirit is also God ... because Jesus said so ... and in any case, if He were not God then, surely, He would not be able to make us holy, would he?

"However, for certain people, this is not enough for them to be able to believe: they want to be able to explain everything in their own minds, without having to accept that there is no comparison between God and man! It's like a cat saying... "Men are like us, only bigger." It's just ridiculous.

"Well! then! The point is that this Arius—like everyone else—agrees that the Father, and the Son and the Holy Spirit exist, because it is just not possible to believe that Jesus deceived us, but they cannot conceive why an Infinite ►

God could 'need' to create the world. Between the infinite and the finite there is a vast gulf; but it is difficult to conceive that between God and the world there would not be an intermediary, some kind of bridge one side of which is linked to God, and the other to the world in which we live.

"In point of fact, everyone accepts that the intermediary (or mediator, as St. Paul calls him) is Jesus Christ. However, while we believe that Jesus is God, (that is to say, equal to the Father) but at the same time man, Arius has resurrected the teaching of the ancient pagan philosophers who stated that if a 'first cause' has always existed, and is therefore 'uncreated,' and whom we call God, then everything else must necessarily and irrefutably be created out of nothing ... including 'the Word': of whom, they say, he is the first of all things that was created; because it is true that 'through him all things were made.' Even so, they affirm, that he must, in some way, be a 'creation' of God."

"But," I interrupted, "if the Word was created, then before his creation he could not have existed: and if that is so, then he is not God!"

"That is precisely what Arius maintains," replied Athanasius. "In order to satisfy his need to understand everything with his brain, he uses the same logical bases of reasoning to explore the person of God as he would the things of the world. And so to return to that cat we talked about: since a cat cannot reason like a human being (and I think we can be certain of that), then the cat cannot understand man. Why then should we claim to be able to understand God?"

"But surely," I said, "if Jesus was not really God, but only god in some philosophical manner of speech, then ... though he may have taught us many wonderful things ... he could not have been our salvation."

"I see that you have gone to the very heart of the problem," replied Athanasius. "However Arius is not willing to accept the faith of the Church—not even when our Bishop Alexander and some hundred other bishops have shown his teaching to be heretical. And so two parties have been created who would fight to the death: and the Church is divided."

I had a personal experience of this the very next day; and from that moment on I began to follow its development from day to day. For a while chaos reigned. The controversy spread far and wide: everyone seemed to get involved. Angry discussions flared up everywhere—between people at home; among the craftsmen, the dock workers and the country folk. It wasn't that people understood much about the subject; it was a kind of fevered gut-reaction either for Arius and against the Bishop, or vice-versa. How the nonChristians laughed at them. It was at this point that the Emperor Constantine has intervened.

The emperor rid himself of his rival Licinius, in the year 323, and was free to concern himself with the disorders and divisions that have emerged here in Egypt; consequently he intervened and in an attempt to make peace, declared publicly that he could not see what it was all about! "Are we not all Christians?" he asked. "Is it not enough that we all believe in the God whom Jesus revealed to us: and to attend to your own salvation by keeping the commandments? Why then do you rack your brains trying to understand the relationship that exists between Jesus Christ and the supreme God?"

Constantine's words were a waste of breath; and the disorder spread. He convened a Council, and Nicaea was chosen as the place in which it was to be held. It was his intention that the whole Church should be represented through its bishops.

Nicaea, not being far from Constantinople, is also very close to the capital, Nicomedia, and therefore to the emperor. We saw something like three hundred bishops arrive in the city, brought there by coaches put at their disposal by the emperor.

Pope Silvester sent two priests from Rome to represent him, and appointed Bishop Hosius of Cordova from Spain, to chair the Council. As honorary President, and acting as host, Constantine effected a great impression with a truly magnificent setting.

It was very noticeable that all the bishops, to a greater or lesser degree, showed scars—either physical or mental—of the recent persecutions; and so there was a certain amount of shock for them on discovering that they were to be welcomed by the emperor—and one who had but recently declared

himself to be a Christian, and the protector of Christians—and to see the Royal Guard presenting arms, and clicking their heels, honoring them as they walked past. Some of them were so arranged that they began to wonder whether this could be the advent of that reign of God which Christ himself had promised us.

The opening banquet, given by the emperor, was more than regal! Then for days and days the sessions followed. Arius was summoned to attend and to defend himself; he made no attempt to deceive anyone, but fully and clearly set out his propositions.

"I am convinced," he declared, "that there has to have been a time when the Son of God did not exist. He was created '*ex nihilo*' and is therefore a 'creature.' "

The vast majority of the bishops refused to listen to Arius; and he, despite all invitations to publicly withdraw his statement, wouldn't budge, and is now certain to be declared a heretic, together with all the rationalistic wing of the episcopate who support him—(twenty two out of three hundred).

The importance of the Council of Nicaea lies in the fact that the Church has drawn up, for the first time, in an official form that which has to be accepted and received as the true faith, according to the Revelation that has been handed down to us through the apostles from Jesus himself. It says:—

"We believe in One God; the Father Almighty, maker of all things visible and invisible; one Lord, Jesus the Christ, the only Son of God; eternally begotten of the Father; of one substance with the Father; God of God, light of light, true God of true God; begotten not created; 'consubstantial' with the Father; all things were made by him who, for us men and for our salvation came down from heaven and was made man. He suffered, and rose again, and ascended into heaven ..."

The rejoicing is great, and the emperor has declared himself to be happy. I hurried around to congratulate Athanasius before he left for Alexandria with his Bishops. Astonishingly his smile is tinged with sorrow. To my rapturous cries of achievement he replied, "It is true, we have succeeded.... The truth has been secured; but unity and peace had not been restored! I have the feeling that our Calvary is only just beginning. Pray that God will give us the strength to withstand, with love, the complications that will present themselves."

Athanasius' clear understanding of the truth was a cold shower on our enthusiasm; and I was not slow in realizing it. Nor were those who supported Arius! First they began to whisper, and then to declare aloud that the word 'consubstantial' (*Homoiousios*) does not appear in the Scriptures; and for this reason they demanded that it be removed from the Creed. Even some of the bishops who had accepted the formula at Nicaea, and had added their signatures, are now coming forward, agreeing with Arius that it is unscriptural and claiming 'it is difficult to understand exactly what was its desired meaning."

Arius still proclaims that "the Father has no beginning" while "the Son did have a beginning"—through "the will of the Father." It is as if the Council of Nicaea had never taken place. The Church is back to Square One. The hot heads are inflamed once again. Now the catchword in their brawling is "Nicene" or "anti-Nicene." Over and above this tragedy is the even greater one, namely, that now politics have entered into the uproar! The Emperor Constantine is making a personal issue of the whole matter (on the grounds of "Who dares not accept the decisions of 'my' council?), and it has become a problem of State. ("The emperor must live in peace!")

Since the emperor's wrath is directed against Arius and his most influential supporters, they have been sent into exile. It is unbelievable! Nothing like it has ever been seen before! I cannot recall when there was ever a situation when the need to settle problems of the faith between Christians had to be resolved by invoking the civil authorities. The confusion is endless!

Now the empress Helena, the highly respected mother of the emperor Constantine, has intervened. Her sympathies are with Arius. He and his companions are recalled from their "obligatory sojourn," and put back into authority.

Alas, I can now see all too clearly that "the Way of the Cross" of which Athanasius spoke really is about to begin!

Heaven help us all! □

MARIAPOLIS 1984

The 1984 Mariapolis will be an extraordinary opportunity to learn, to grow, to share and above all to experience unity which is the basis and goal of the Christian community. You, your family and friends and all those interested in knowing more about the Focolare spirituality are cordially invited to attend.

The Mariapolis are the summer meetings of the Focolare, held every year, for those who wish to come into contact with it.

For one week the Mariapolis offers to hundreds of people of all ages and walks of life a very full program that includes general sessions with talks on the spirituality of unity, sharing of experiences in living this spirituality, documentaries, meetings in small sharing groups and recreational programs. The Mariapolis is a time for prayer and recollection. The celebration of the Eucharist is at the center of each day and all participants gather together at the conclusion of the activities for evening prayer.

Children have separate activities which involve them in the life of the Mariapolis through various spiritual and recreational programs. Special programs are available for teenagers as well.

The week, however, is more than the sum of its parts. It is an experience of how life, also every day life, can be transformed if love and unity are at its foundation. When the Mariapolis ends, people find that it was not only a tremendously enjoyable week, but they have experienced a way of living that they will be able to bring back home.

SOUTHWEST:

New Mexico State University
Las Cruces, New Mexico
July 1, after supper - July 7, after breakfast

Home of the main campus of New Mexico State University, Las Cruces is a pleasant blend of indian-spanish-anglo heritage and modern technology. A city of 60,000, Las Cruces is the second largest city in New Mexico. Its most distinguishing geographical features are the Organ Mountains to the east and the Rio Grande to the West. The university is located on the south edge of Las Cruces and is 40 miles from El Paso, Texas.

MIDWEST/EAST COAST:

Mansfield University
Mansfield, Pennsylvania
July 29, after lunch - August 4, after breakfast
(Box lunch provided at no additional cost.)

Located on a hill overlooking the borough of Mansfield the University boasts of magnificent views, woodlands and farms. Soaring hills and fertile valleys enfold the college in the grandeur of Pennsylvania's northern tier. Situated near the intersection of U.S. Routes 6 and 15, the college is 14 miles from Wellsboro, PA; 28 miles from Elmira, NY; 31 miles from Corning, NY and 48 miles from Williamsport, PA.

NORTHWEST:

Western Washington University
Bellingham Washington
July 22, after supper - July 28, after breakfast

Western Washington University is situated in the hills overlooking the city of Bellingham, the bay and many of the San Juan Islands. Its architectural blend of the traditional and the modern reflects the majestic beauty of the Pacific Northwest. Modern freeways bring Seattle within easy driving distance. Bellingham is situated 22 miles south of the Canadian border and 90 miles north of Seattle. The nearest large airports are in Vancouver, B.C., Canada and Seattle-Tacoma, Washington. Don't forget, you'll have to cross the border if you land in Vancouver. Bellingham is readily accessible by Greyhound bus and Amtrak train.

QUEBEC: **(in French only)**

Universite de Sherbrooke
Sherbrooke, Quebec
August 5, after supper-August 11, after breakfast

Those interested in participating in the French Canadian Mariapolis are asked to contact the Focolare Centers in Toronto, Canada (see inside back cover).

CARIBBEAN: **(in Spanish only)**

The Mariapolis for the Caribbean will be held in Santiago de los Caballeros, Dominican Republic. Space is limited. Invitations are being sent only to Puerto Rico and the Dominican Republic.

SOUTHWEST MARIAPOLIS
New Mexico State University
Las Cruces, New Mexico
July 1, after supper to
July 7, after breakfast

NORTHWEST MARIAPOLIS
Western Washington University
Bellingham, Washington
July 22, after supper to
July 28, after breakfast

MIDWEST/EAST COAST MARIAPOLIS
Mansfield University
Mansfield, Pennsylvania
July 29, for supper to
August 4, after breakfast

GENERAL INFORMATION

Special services provided:
Children's program — Nursery facilities

Simultaneous translations:
Southwest, Midwest-East Coast Mariapolis: Spanish
(When you check for translation please indicate how many people will be needing it.)

Priests should bring their own alb and stole for concelebration.

We cannot provide accomodations prior to the beginning or after the ending of the Mariapolis.

If small children who are not required to pay for accomodatons (see each Mariapolis for age limit) use a bed, they will have to pay for it.

Young people under 18 years of age unaccompanied by a parent must have a permission slip signed by a parent.

Pets are not allowed in dormitories.

Daily rates available for those not attending the whole week.

Accommodations are in college dorms with double occupancy rooms. A limited number of single rooms are available for an additional charge.

1

THE 1984 MARIAPOLIS

"A WHOLE NEW WORLD"

A whole new world is a united world.
In order to build it, however, we need to learn how to go from death to life, from darkness to light, from discord to peace, from a scattered crowd to a united people.

We need the key . . .

The theme for this year's Mariapolis:
Jesus Crucified and Forsaken, key to unity.

3 3

YOUR NAME AND ADDRESS

_____

_____

PLACE STAMP HERE

FOCOLARE MOVEMENT—MARIAPOLIS

_____

_____

2

WHERE TO SEND YOUR REGISTRATION

FOR SOUTHWEST MARIAPOLIS TO:
Focolare Movement - Mariapolis
P.O. Box 71701
Los Angeles, CA 90071 OR
Focolare Movement - Mariapolis
P.O. Box 32302
San Antonio, TX 78216

FOR NORTHWEST MARIAPOLIS TO:
Focolare Movement - Mariapolis
P.O. Box 82626
North Burnaby, B.C.
Canada V5C 5W5 OR
Focolare Movement - Mariapolis
P.O. Box 71701
Los Angeles, CA 90071 OR
Focolare Movement - Mariapolis
P.O. Box 302 - Stn. T
Toronto, Ontario
Canada M6B 4A3

FOR MIDWEST/EAST COAST MARIAPOLIS TO:
Focolare Movement - Mariapolis
P.O. Box 496
New York, NY 10021 OR
Focolare Movement - Mariapolis
P.O. Box 53426
Chicago, IL 60653 OR
Focolare Movement - Mariapolis
P.O. Box 302 - Stn. T
Toronto, Ontario
Canada M6B 4A3 OR
Focolare Movement - Mariapolis
P.O. Box 4958
Washington, DC 20008

TERMS OF PAYMENT

Registration: The registration fee
not included in the accommodations f
Please note fees and deadlines
registration and accommodations un
specification for each Mariapolis. La
registration fee: US$5 additional.

Your cancelled check is your receip

Cancellations in writing received pr
to dates indicated for each Mariapo
will be given full refund. After this d
money is tranferable to another pers
but not refundable.

Daily rates available for those not
tending the whole week.

To register for the 1984 Mariapolis please fill in the registration form on the reverse side.

1. Tear off page.
2. Cut along dotted lines.
3. Fold back lines nos. 1 and 2.
4. Fold back line no. 3

Before filling out this **REGISTRATION FORM**
please read carefully detailed information
on both sides of the form

there's a place for you at the 1984 MARIAPOLIS

SOUTHWEST MARIAPOLIS

Las Cruces, New Mexico

July 1, after supper to July 7, after breakfast

REGISTRATION FEE

Adults ..... US$100
Married couples attending with
own children under 18 years ..... US$150
(Registration fee for youth not included.)
Youth: 14-17 years ..... US$ 30
13 years and under ..... US$ —

ACCOMMODATIONS: Meals and lodging:

Adults ..... US$110
Youth: 14-17 years ..... US$110
8-13 years ..... US$ 90
2-7 years ..... US$ 80

No accommodation fee for children under 2 unless they use a bed, in which case the fee is US$30. Please specify on the registration form if so desired. **No trailers permitted.**

TERMS OF PAYMENT

Registration fee due by **June 8.** Full amount to be paid by **June 22.** Full refund for cancellations received in writing by **June 25.**

SIMULTANEOUS TRANSLATION: ☐Spanish.
(Please check if needed and specify number)

NORTHWEST MARIAPOLIS

Bellingham, Washington

July 22, after supper to July 28, after breakfast

REGISTRATION FEE

Adults ..... US$100
Married couple or family maximum
(with children under 18 years ..... US$175
Youth: 11-18 years ..... US$ 20
2-10 years ..... US$ 10

No registration fee for youth under 18 who are accompanied by their parents.

ACCOMMODATIONS: Meals and lodging:

Adults ..... US$135
Youth: 11-18 years ..... US$ 95
2-10 years ..... US$ 70

No accommodation fee for children under 2 unless they use a bed in which case the fee is US$40. **Self-contained trailers allowed.**

Accommodations - Special rates:

Youth who sleep in their parents' room with sleeping bags (maximum 2 per room):
11-18 years ..... US$70
2-10 years ..... US$30

Please specify on the registration form if so desired.

Meals only:
Adults and youth 11-18 years ..... US$55
Youth 2-10 years ..... US$30

Registration fee due by **June 15.** Full amount to be paid by **July 6.** Full refund for cancellations received in writing by **July 14.**

MIDWEST/EAST COAST MARIAPOLIS

Mansfield, Pennsylvania

July 29, supper to August 4, after breakfast

REGISTRATION FEE

Adults ..... US$100
Married couples attending with
own children under 18 years ..... US$150
(Registration fee for youth not included.)
Youth: 13-17 years ..... US$ 30
2-12 years ..... US$ 25

ACCOMMODATIONS: Meals and lodging:

Adults ..... US$100
Youth: 13-17 years ..... US$100
2-12 years ..... US$ 50

Youth (2-12) should bring linens or sleeping bag, and towels.

Meals only:
Adults ..... US$55
Youth: 13-17 years ..... US$55
2-12 years ..... US$30

40 campsites available on campus—first come, first serve basis —US$6 per night (no hook-ups or dumping facility—shower and washroom facilities within a 3 minute walking distance). Other trailer and tent campsites in nearby area. For reservations and further information, write IMMEDIATELY to Focolare Movement, P.O. Box 496, New York, NY 10021 specifying needs.

Registration fee due by **June 30.** Full amount to be paid by **July 9.** Full refund for cancellations received in writing by **July 16.**

SIMULTANEOUS TRANSLATION: ☐Spanish.

I/We will attend the —

☐ SOUTHWEST MARIAPOLIS

☐ MIDWEST/EAST COAST MARIAPOLIS

☐ NORTHWEST MARIAPOLIS

NAME(S) OF PARTICIPANT(S)

[Please indicate age and sex of participant(s) under 18 years of age.]

LAST NAME: _____ **FIRST NAME:**

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

ADDRESS: _____
Street City

_____
State Zip Tel.

REGISTRATION(S):

single persons $ _____ couple $ _____ Total $ _____

ACCOMMODATIONS:

children $ _____ adults and youth $ _____ Total $ _____

Amount enclosed $ _____

(Please make check payable to Focolare Movement in US$)

If you plan to participate in only a part of the Mariapolis please ch below—

DAY OF ARRIVAL: _____

breakfast ☐ lunch ☐ dinner

DAY OF DEPARTURE: _____

breakfast ☐ lunch ☐ dinner

I will come by car and can offer _____ number of seats.

What is the Focolare Movement?

THE BEGINNINGS

FOCOLARE means "hearth," "family fireside." What first strikes people when they come in contact with members of the Focolare, whether in small groups or in large gatherings, is the atmosphere of a family. It is a family formed by many different people in various walks of life. The Focolare Movement is also known as the "Work of Mary." Under this name it was approved by Pope John XXIII in 1962.

The Focolare Movement began in 1943 in Italy. In the midst of the terrible destruction of World War II, Chiara Lubich realized that God is the only one worth living for. As a result, she began to center her life on the Gospel, together with a small group of young women who followed her. Their ideal became one of striving toward the fulfillment of Jesus' last prayer to the Father: "May they all be one" (Jn.17:21).

The life of Chiara and her first companions, and the spiritual way they spontaneously followed, gave rise to the unique form of spirituality of the Focolare Movement, a spirituality of unity. It has proved to be a powerful means of introducing the Gospel into modern life, of going to God together.

WHO ARE THE FOCOLARINI

Single men and women live in separate communities called Focolare Centers. Their principal aim is to achieve unity among themselves through mutual charity practiced twenty-four hours a day. They follow the evangelical counsels of poverty, chastity and obedience. They work as other laymen and women in regular jobs and professions.

Some married persons, even though continuing to live in their families, participate fully in the life of either the men's or women's Focolare Centers in their common effort to achieve this same unity. They are called "Married Focolarini" and form the backbone of a vast Movement within the Movement, called the New Family Movement.

THE VOLUNTEERS AND THE NEW HUMANITY MOVEMENT

The Volunteers, also called the "Volunteers of God," are a large group within the Focolare Movement; they would like to transform all human realities according to the Gospel spirit. The Volunteers are the backbone of the mass movement called New Humanity. The aim of this Movement is to help form a society made of men and women who are made "new" by the Gospel message and who can then bring new life to all fields of human activity (education, business, etc.). This results in new social relationships which, in turn, lead to the realization of new structures of society.

GEN

The new generations of the Focolare Movement form another Movement or, better, three movements: the Gen 2, the Gen 3 and the Gen 4 Movements, divided according to their various age groups. "Gen" stands for new generation. The Gen have committed themselves to living the Gospel message of love and to sharing with other youth the conviction they have that the Gospel is the answer to every question and the motive for everything they do.

THE MOVEMENT AMONG THE RELIGIOUS

Men and women religious — although they live according to their own rules and constitutions and are already a distinct part of the Church through their religious families — can also be associated with the Focolare.

Contact with the Movement helps them to focus their attention on the specific charism of their founders, and to see how it can be lived in the present time.

PRIESTS — PRIESTS' MOVEMENT —SEMINARIANS — PARISH MOVEMENT

Many diocesan priests are committed to living the spirituality of the Focolare Movement. Some of them live in community. They form the backbone of the Priests' Movement which is made up of priests who live the spirituality of unity.

FOCOLARE FAMILY

The largest group within the Focolare Movement is made up of men, women and young people who are connected with the Movement without having any formal ties with it. Their bond of unity stems from their acceptance of its spirit and their desire to live it.

ECUMENISM

The Movement not only crossed the political boundaries of more than 100 countries, it has also gone beyond the barriers erected for centuries between the various Christian Churches.

Ecumenical activities take place in the different parts of the world where the Movement exists.

In the past few years a promising, ongoing dialogue has been established with faithful of other religions.

SUMMER MARIAPOLIS

Summer meetings are held every year for those interested in the Movement and for those who wish to come into contact with it. For one week persons of all ages and walks of life are exposed to the spirituality of unity. Above all, they strive to practice it by creating among themselves a rapport that molds them into a community. It is intended to be a basic experience of such intense unity that the people will be able to bring it back into their own environments. And this is the most striking fruit of these conventions. They tend to be models of a world which lives according the Gospel.

PERMANENT MARIAPOLIS

The need to prolong the experience of the summer meetings brought about the birth of small cities called Permanent Mariapolis. They are made up of young men and women, as well as whole families, who are there for a designated period of time to be formed according to the Gospel spirit of unity.

They also attend classes in Sacred Scripture, Theology and Sociology and work for their own support.

MARIAPOLIS CENTERS

In addition to the Permanent Mariapolis, there are Mariapolis Centers, which are training centers for the members of the Movement.

FOCOLARE ADDRESSES IN NORTH AMERICA

CHICAGO:
P.O. Box 53426
Chicago, IL 60653

NEW YORK:
P.O. Box 496
New York, NY 10021

LOS ANGELES
P.O. Box 71701
Los Angeles, CA 90071

BOSTON:
P.O. Box 239
Roslindale, MA 02131

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